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ذِكْرُ اللَّهِ هُوَ

هَٰذَا! مَوْلِدُ النَّبِيِّ ﷺ الَّذِي يَجْمَعُ بَيْنَ مَوْلِدِ الْمُؤْمِنِ وَالْمُنَافِقِ، وَالْمُسْلِمِ وَالْكَافِرِ، وَالْبَرِّ وَالْفَاجِرِ، وَالْعَالِمِ وَالْجَاهِلِ، وَالْعَاقِلِ وَالْمَجْنُونِ، وَالْحَيِّ وَالْمَيِّتِ، وَالْمَلَكِ وَالْإِنْسِ وَالْجِنِّ، وَالْإِنْسَانِ وَالْحَيَوَانِ وَالنَّبَاتِ وَالْجَمَادِ، وَالْأَرْضِ وَالسَّمَاءِ، وَالْجَنَّةِ وَالنَّارِ، وَالْعَرْشِ وَالْكُرْسِيِّ، وَالْقَلَمِ وَاللَّوْحِ، وَالْمَاءِ وَالْهَوَاءِ، وَالنُّورِ وَالظُّلْمَةِ، وَالْحَقِّ وَالْبَاطِلِ، وَالْخَيْرِ وَالشَّرِّ، وَالْهُدَى وَالضَّلَالِ، وَالْإِيمَانِ وَالْكُفْرِ، وَالْعِلْمِ وَالْجَهْلِ، وَالْعَدْلِ وَالظُّلْمِ، وَالْحَسَنِ وَالْقَبِيحِ، وَالْمَعْرُوفِ وَالْمُنْكَرِ، وَالْمَحْمُودِ وَالْمَذْمُومِ، وَالْمَرْغُوبِ وَالْمَرْهُوبِ، وَالْمَأْمُولِ وَالْمَأْمُونِ، وَالْمَخْشِيِّ وَالْمَخْشِيِّ، وَالْمَعْبُودِ وَالْمَعْدُومِ، وَالْمَوْجُودِ وَالْمَفْقُودِ، وَالْمَعْلُومِ وَالْمَجْهُولِ، وَالْمَذْكُورِ وَالْمَنْسِيِّ، وَالْمَشْهُودِ وَالْمَغِيبِ، وَالْمَقْصُودِ وَالْمَقْصُودِ، وَالْمَطْلُوبِ وَالْمَهْرُوبِ، وَالْمَأْوَى وَالْمَثْوَى، وَالْمَبْدَأِ وَالْمَنْتَهَى، وَالْمَبْدَأِ وَالْمَعَادِ، وَالْمَبْدَأِ وَالْمَآلِ، وَالْمَبْدَأِ وَالْمَآبِ، وَالْمَبْدَأِ وَالْمَرْجِعِ، وَالْمَبْدَأِ وَالْمَصِيرِ، وَالْمَبْدَأِ وَالْمَنْزِلِ، وَالْمَبْدَأِ وَالْمَحَلِّ، وَالْمَبْدَأِ وَالْمَقَامِ، وَالْمَبْدَأِ وَالْمَقَرِّ، وَالْمَبْدَأِ وَالْمَقْصَدِ، وَالْمَبْدَأِ وَالْمَطْلَبِ، وَالْمَبْدَأِ وَالْمَهْرَبِ، وَالْمَبْدَأِ وَالْمَأْوَى، وَالْمَبْدَأِ وَالْمَثْوَى، وَالْمَبْدَأِ وَالْمَبْدَأِ، وَالْمَبْدَأِ وَالْمَبْدَأِ، وَالْمَبْدَأِ وَالْمَبْدَأِ

الله ﷺ ﷺ حضرة ﷺ ﷺ

ﷺ: ﷺ ﷺ

الله ﷺ ((يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ)) [الحجرات 1] ﷺ: "ﷺ ﷺ ﷺ! الله ﷺ ﷺ حضرة ﷺ ﷺ ﷺ! ﷺ ﷺ الله ﷺ ﷺ! ﷺ ﷺ ﷺ ﷺ الله ﷺ ﷺ ﷺ ﷺ

4- قتادة ވިދާޅުވެއެވެ: "ތިން ބަންދުން ކަމުގައި، ބަންދުން ބަންދުން (،ބ ،ت ،ث) ،ؤ ،ؤ ،ؤ

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ثرثرة مؤشر (3)

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ފާހަ / ފެब्रުވަری 2 ސެप्टेम्बर 29

ހަވާލުކުރާން ވެސް ބަދަލުވެފައި ތަންކަން ބަދަލުކުރަންވާނެ،

ހަމަ ބަންދުން ވެސް ބިލާދުން ތަފާތުވެ ވަކިކުރަންވާނެ،

ދުން ބަންދުން ފެށެން ކަންކަން ބަދަލުވާ ބައެ ބަންދުން

ބަންދުކުރަންވާ ބަންދުތަކުން ވެސް ކެނޑިގެން ދިއުމުން،

ތެރެއިން ބަދަލުން ކަން ދަންނަ ބަންދުތަކުން ހިންގާ ހިންގުން

ތެރެއިން ބަދަލުވާ ބަންދުތަކުން ،ބަންދުކުރާ ،ބަދަލުކުރާ ،ބަންދުކުރާ؟ ،ކުރަންވާ ،ކުރުން

ދުން ،ބަ ،ބ ،ބ ،ؤ ،ؤ ،ؤ

علوم القرآن 6

ތަންވީރު ބުން ބަންބުން ބەންބﷲ ކﷺ

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5. موعظة ﷺ

6. مبارك ﷺ

7. مبين ﷺ

8. بشرى ﷺ

9. عزيز ﷺ

10. مجيد

11. بشير ﷺ

12. نذير ﷺ

13. بلاغ ﷺ

14. وحي ﷺ

15. حكيم ﷺ

16. مهيمن

17. كريم ﷺ

ﷺ قرآن ﷺ

علوم القرآن ﷺ ﷺ ﷺ

ﮤﮋﮊﮩﮨﮓ ﮒﮕﮖﮗ ﮘﮙﮚﮛﮜﮝﮞﮟﮠﮡﮢﮣﮤﮥﮦﮧﮨﮩﮪﮫﮬﮭﮮﮯﮰﮱ﮲﮳﮴﮵﮶﮷﮸﮹﮺﮻﮼﮽﮾﮿

ﯾﯿﯾﮯ قرآن ﮐﮰ ﮑﮱﮓ ﮒ﮲﮳﮴﮵ ﮶﮷ ﮒﮕﮖﮗ ﮘﮙﮚﮛﮜﮝﮞﮟﮠﮡﮢﮣﮤﮥﮦﮧﮨﮩﮪﮫﮬﮭﮮﮯﮰﮱ﮲﮳﮴﮵﮶﮷﮸﮹﮺﮻﮼﮽﮾﮿

ﮐﮰﮑﮱﮓ.

5. ﯾﯿﯾﮯ قرآن ﮒﮕ ﮐﮐﮐﮓ ﮘﮙﮚﮛﮜﮝﮞﮟﮠﮡﮢﮣﮤﮥﮦﮧﮨﮩﮪﮫﮬﮭﮮﮯﮰﮱ﮲﮳﮴﮵﮶﮷﮸﮹﮺﮻﮼﮽﮾﮿.

ﯾﯿﯾﮯ قرآن ﮐﮰ ﮒﮕﮖﮗﮘﮙﮚﮛﮜﮝﮞﮟﮠﮡﮢﮣﮤﮥﮦﮧﮨﮩﮪﮫﮬﮭﮮﮯﮰﮱ﮲﮳﮴﮵﮶﮷﮸﮹﮺﮻﮼﮽﮾﮿ ﮠ ﮒﮕﮖﮗﮘﮙﮚﮛﮜﮝﮞﮟﮠﮡﮢﮣﮤﮥﮦﮧﮨﮩﮪﮫﮬﮭﮮﮯﮰﮱ﮲﮳﮴﮵﮶﮷﮸﮹﮺﮻﮼﮽﮾﮿ ﮐﮐﮐﮓ

ؤتروڤ ءَلاؤ ھَوَرِءَسْرَبٍ

ءَسْوٍ ءَلاءْدَ ثروءَرُءْءَ ءُسرثرُ 8.30 ءْ رَوِءْ 3.00 ءْ

وِبِرسْھٍ ءْءَ ءْءَ بِسْوَوِءْ ءْءُءَوِءْ ءُرِسْءَھَرُ سُءْشَرْرُءْءُ.

وِبِرسْھٍ ءْءَ ءْءَ بِسْوَوِءْ ءْءُءَوِءْ، وَءُ، ثِرِوُرِمَءْءُ

ژۯ:،ـِـْـژُـِـْ ژُ،ُ 2013

3 ،ـَـُ 2013: ،ـِـْـژُـِـْ ،ـِـْـْژُـِـْ ،ـَـَـَـْ ،ـَـْژُـَـَـْ ،ـَـْژُـَـْ ،ـَـْـَـْ "،ـِـْـژُـِـْ ژُ،ُ 2013" ،ـِـْـژُـِـْ ،ـَـْـَـْژُـَـْ ژُـْـژُـَـِ ژُـْـژُـْ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

ﺩﻳﻨﺎﺭﺩﻭ ﻣﻴﺮﺩﺍﺩ

ﺩﻳﻨﺴﻮﺗﻲ ﻣﻴﺮﻭﺭ ﻣﻬﺘﻤﺎﺩﻭ
ﮊﻭﺭﻳﮕﻮﻣﻪ.

ﻧﻤﺒﺮ: IFA/2013/05

ﻣﻮﻗﻒ 5

ﻣﻴﺮﻭﻧﺴﻬﺎﺩﻭ ﻗﺮﺑﻲ ﺳﺘﻮﺳﻤﻮﮊﻭﻣﻪ ﻏﻨﻤﻮﮈﻭﻣﻪ ﻧﺴﻠﻮﻣﻪ ﻣﻴﻨﻤﻬﺘﻮ ﺩﻳﺴﻮﺭﮊﻭﺭ ﻧﻬﺮﮈﻳﺮ

اَلْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كرِهَ الْكَافِرُونَ، وَالصَّلاَةُ وَالسَّلاَمُ عَلَى نَبِيِّنَا مُحَمَّدِ بْنِ عَبْدِ اللهِ وَعَلى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ، وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَومِ الدِّينِ، أَمَّابَعْدُ:

ﻧﺴﻠﻮﻣﻪ ﻣﻴﻨﻤﻬﺘﻮ ﺗﻮﺭﻭ ﻫﻬﻤﻮﮈﻭ ﺩﻳﺴﻮﻧﻬﻮﺷ ﺭﻬﻤﻮﮈﻭ. ﻧﺴﻠﻮﻣﻪ ﻣﻴﻨﻤﻬﺘﻮ ﻫﻮﻧﻤﻮﺷ ﺩﻳﺒﻮﺩﻭﺷ ﻣﻴﺴﻤﻴﺴﻮﺷﮕﻮﻣﻪ ﻣﻴﺮﺷﻴﮕﻮﺷ ﮈﻬﮈﻭﺷ ﻣﻴﺮﻣﻮ ﺗﻮﺭﻭ ﻫﻬﻤﻮﮈﻭﻧﻬﻮ.

ﺳﺘﻮﺳﻤﻮﮊﻭ ﻫﻮﻧﻤﻮﺷ ﻧﻤﻬﺪﻭ ﺳﺘﻮﮊﻭ ﺩﻳﺴﻮﻧﻬﻮﺷ ﺭﻬﻤﻮﮈﻭ. ﺩﻳﺴﻮﻣﻮﺷ ﮈﻳﻤﻮﺩ، ﻫﻮﻧﻤﻮﺩ، ﻏﻨﺪﻭﮈﻭ، ﺩﻳﮈﻭﺷﻬﻮ. ﺩﻳﮈﻭ ﻣﻬﻤﻮﺷ ﮈﻬﮈﻭﮈﻭ، ﻫﻮﮈﻭ، ﻳﻮﻫﮈﻭﺩ ﮈﻳﺴﻮ ﮊﻤﺮ ﻫﻮﻧﻤﻮﺩ ﺩﻳﺴﻮﻧﻬﻮﺷ ﺭﻬﻤﻮﮈﻭ. ﮊﻭ ﻣﻬﻤﻮﺷ ﺳﺘﻮﮊﻭ ﻫﻮﻧﻤﻮﺩ ﻳﻤﻮﻣﻬﻮﺷ ﻫﻮﺩﻭﺷﻬﻮ ﷺ ﻣﻴﺴﻬﻮﮈﻭ ﺭﻬﻤﻮﺷﻮﻣﻬﻮ ﺳﻮﮊﻭﷺ ﮊﻤﺮﻣﻬﻮﺷ ﮊﻭﮊﻭﮊﻭ ﻫﻮﺩﻭﺷﻬﻮ ﻫﻬﻤﻮﮈﻭﺩ ﺩﻳﺴﻮﻧﻬﻮﺷ ﺭﻬﻤﻮﮈﻭ. ﺩﻳﺴﻮﻣﻮﺷ ﺳﻬﻤﻮﺩ (MASTIGURE) ﷺ، ﮈﻭﺷﮈﻭﮊ (HEDGEHOG) ﷺ، ﷺ (SABLE) ﷺ، ﻫﻮﷺ (HYRAX) ﷺ، ﻫﻮﷺ ﻫﻮﷺ (WEASEL) ﷺ، ﻫﻮﷺﷺ (JERBOA) ﷺ، ﻧﻮﻧﮈ ﮊﻤﺮ ﻫﻮﻧﻤﻮﺩ ﺩﻳﺴﻮﻧﻬﻮﺷ ﺭﻬﻤﻮﮈﻭ.

ﻫﻮﮊﻭﻏﻮﺳﮊﻭ ﻫﻮﻧﻤﻮﺷ ﮊﻭﮊﻭﮊﻭﺷ ﺷﻮﷺﮊﻭﷺ ﻫﻬﻤﻮﺷ ﻫﻮﮊﻭﺷ ﺩﻳﺴﻮﻧﻬﻮﺷ ﺭﻬﻤﻮﮈﻭ ﺷﮊﻭﺷﮈﻭ. ﺩﻳﺴﻮﻣﻮﺷ: ﻧﻬﻤﻮﷺ، ﺳﻬﺷﮊﷺ، ﺩﻳﺴﻮﷺﻫﻮ ﮊﻤﺮ ﻏﻨﺪﻭﮊﻭﻣﻮﺩﻭ.

ﮊﻭﺷﻬﻮ ﻫﻮﻧﻤﻮﺷ ﻫﻮﻳﻮﺩﻭﺷ ﷺﮊﻭﷺ ﻫﻬﻤﻮﺷ ﮊﻭﺷﻬﻮﮈﻭ ﺩﻳﺴﻮﻧﻬﻮﺷ ﺭﻬﻤﻮﮈﻭ ﺷﮊﻭﺷﮈﻭ. ﺩﻳﺴﻮﻣﻮﺷ: ﷺ، ﷺ، ﷺ، ﮊﻤﺮ ﮊﻭﺷﻬﻮﮈﻭ.

ﮊﻭﺷﻬﻮﺩﻭ ﻫﻮﻧﻤﻮﺷ ﻫﻮﻳﻮﺩﻭﺷ ﷺﮊﻭﷺ ﻫﻬﻤﻮﺷ ﻫﻮﮊﻭﺷ ﻧﻬﻤﻮﺷ ﺭﻬﻤﻮﮊﻭﺷﻬﻮﺩﻭﺷ ﻫﻮﮊﻭﮈﻭﻣﻮﺷﻬﻮ ﻫﻮﻧﻤﻮﺷ ﻏﻮﮈﻭﮈﻭﻫﻮ. ﻏﻮﮈﻭﮊﻭﮊﻭﮊﻭﮈﻭﻫﻮ ﻧﻬﻤﻮﮊﻭﮈﻭﻣﻮﺩﻭ ﮊﻭﮊﻭﮊﻭﮈﻭﻫﻮﺩﻭﺷﻬﻮ ﮊﻭﮊﻭﮊﻭﮈﻭﻫﻮﺩﻭﺷﻬﻮ ﻫﻮﻧﻤﻮﺩ ﻫﻮﮊﻭﮈﻭﻣﻮﺷﻬﻮ. ﺩﻳﺴﻮﻣﻮﺷ: ﻧﻬﻤﻮﺩﻭﷺ، ﻣﻬﺷﷺ، ﻧﻬﻤﻮﷺ، ﮈﻭﺷﷺ، ﮊﻭﺷﷺ، ﻫﻮﻧﻤﻮﷺ، ﷺﻫﻮﷺ، ﮈﻭﻣﻮﷺ، ﻫﻮﮈﻭﮈﻭﷺ، ﮊﻭﮊﻭﮊﻭ ﻫﻮﻧﻤﻮﺷﻬﻮ.

ތިން ބާބުގައި ބަހުން ކުރެވިފައިވާ ބަސްތައް:

1- ﷺ ވިދާން ކަމުގައި ﴿أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ﴾ (سورة المائدة:96) ﷺ ބުނެފައި: "ކަނޑުން ކެނުމާ، ކަނޑުން ނެގުން، ކަ ﷺ ﷺ ﷺ

ؤؤشؤؤهؤ.) ؤرؤ، ش.ب.ه.ر.ش.ه.ب.ر.ؤ ف.ت.ث.ؤ.ب.ر.ؤ.ث.ه ه.ر.ب ر.ه.ف.ؤ.ر.س.ر.ء.ه.ب.ر.ه.ث.ه ش.ه.ب، د.ق.ق.ه.ث.ؤ.ه.ق ج.ر.ً (ف.ش.ش.ث.ؤ!) ؤرؤ، ر.ر.د.ت.ت.ر.ؤ.ث.ش، ت.ق.ث.ؤ.ؤ.ش.ث.ؤ ؤ.ب.ه.ت.ر.ش.ت.ؤ.ش.ؤ.ه، ؤ.س.ر.ؤ.س.ه.ب.ش ؤ.ؤ.ؤ.ه.ش.ؤ، رحيم و.ش.ه.و ه.ر.ش.ت.ؤ.ؤ.س.ؤ.ه.ؤ." والله أعلم

وَاللَّهُ وَلِيُّ التَّوْفِيْقِ، وَصَلَّى اللَّهُ وَسَلَّمَ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِيْنَ.

21 ه.ر.د.ش.ه.ش 1434

29 ق.ع.د.ه 2013

ه.ث.ه.ر.ر.ؤ ه.ر.ش.ؤ.ف.ر ؤ.ش.ؤ (ؤ.ؤ.ه.ه.ر)	ؤ.ب.ه.د.ف.ر ه.ث.ر.ش.ؤ ه.ث.ف.ه.ث.ؤ.ؤ.ؤ (ث.ه.ه ه.ر.ه.ش.ؤ)	ؤ.ب.ه.د.ف.ر ه.ر.ش.ؤ.ف.ر ه.ث.ه.ر.ر.ؤ (ه.ر.ه.ش.ؤ)
ه.ث.ه.ر.ر.ؤ ع.ه.ه.ه.ث.ه.ر ؤ.ش.ؤ (ؤ.ؤ.ه.ه.ر)	ؤ.ب.ه.د.ف.ر ه.ر.ش.ؤ.ف.ر ث.ه.ر.ؤ (ؤ.ؤ.ه.ه.ر)	ه.ر.ش.ه.ش ش.ؤ.ف.ر (ؤ.ؤ.ه.ه.ر)
ه.ر.ث.ه.ر ش.ه.ف.ر (ؤ.ؤ.ه.ه.ر)	ه.ب.ؤ.ف.ر ش.ؤ.ف.ر ب.ش.ش.ه.ش (ؤ.ؤ.ه.ه.ر)	ه.ش.ؤ.ث.ؤ ؤ.ب.ه.د.ف.ر.ؤ.ؤ (ؤ.ؤ.ه.ه.ر)
د.ب.ه.ر.ؤ ش.ؤ.ث.ه.ر (ؤ.ؤ.ه.ه.ر)		

ﷺ ، ﷺ ، ﷺ

ﷺ: ﷺ ﷺ ﷺ- ﷺ

ﷺ ﷺ ﷺ

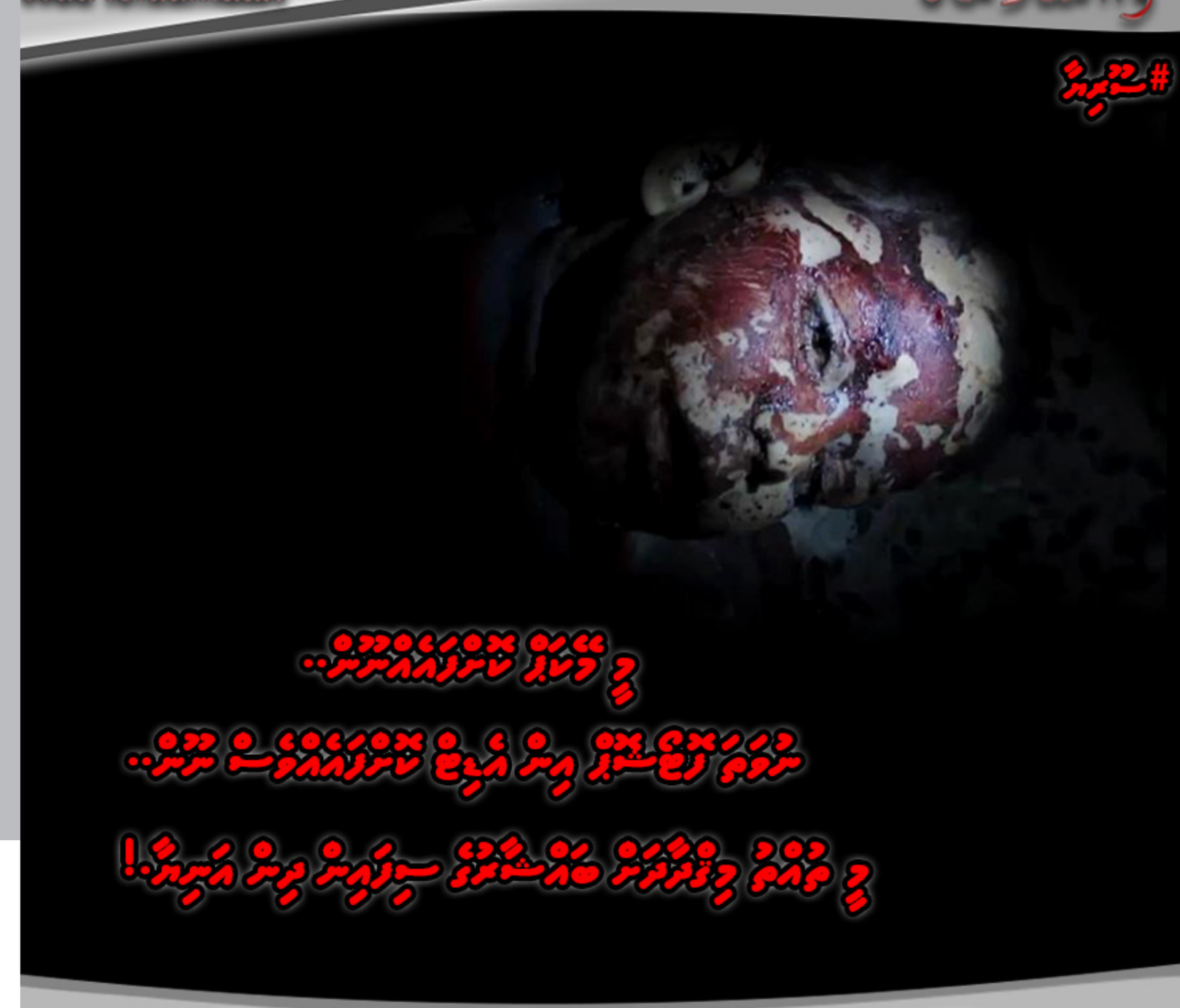
ތަންކަން ؛ ؛ ؛

الله ؛ نعمة مَدْ مَتَرَدْ سْرُبْعُورَ دِسَدْوْ.

ﷺ: ﷺ (ﷺ)

ﷺ الله ﷺ ﷺ ﷺ

#ستروك



ڭ ؋ؤسلاڤ ئاترۇكەاەترىن..

ترۇكى ئۇچىشتاڤ ھېش ھېچ ئاترۇكەاەۋىسە ترىش..

ڭ ھۇمۇ ڭۇتۇرۇش ھەرشۇنۇڭ سۇۋۇھىش ئېش ھېرىڭ!

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ކުއެލާ ،ؤ ،ؤ ،ؤ ،ؤ ،ؤ ،ؤ ،ؤ

ލިއުންތަ: ،ؤ ،ؤ ،ؤ ،ؤ ،ؤ ،ؤ ،ؤ

ކުއްލިން ދުނիއްތައް ދިރިއުސް ކުރެވެންދެން ހިންގަންވާ.

ފެންވަދުން ﷺ ﷺ ބުނެފައި ވަނީ ، ﷺ ބުއިން ، ﷺ ﷺ ﷺ

ދަރިފުރާ ކިބައިން ދަރިވަންކަން ހslash ؛ ފަރުދުންނާ ކުރިން ؛ ؛ ؛

114)، އިސްވެދިން ބަލައިން ހިން ބަންދުކުރުން ދިވެދާއިން ކަން ބަދަލުކުރުން ކަންކަން ހިންގުމުން ކަންކަން ބަދަލުކުރެވިގެންދާ ،ބަދަލުކުރެވިގެންދާ ،ބަދަލުކުރެވިގެންދާ ،ބަދަލުކުރެވިގެންދާ ،ؤ ،ؤ ،ؤ

ދިވެހިބިން ފަންސާ

ދިވެހިބިން ބިރިވެ ވަކާލަ ތަންތަން ތަރައްގީކުރުން ދިރާސާ ބަންދު

(04 ފެব්රުވަரி 2013 ގެ ހިސާބުން)

ދާއިރާ نمبر	ދަންނަ	ބިން ދަރަجةؤ	ބިރި ދަންނަން ވަކިން ދައްކަން
1	A	ހއ. ބަންދު	792,592.23
2	B	ހބ. ބަންދު	624,478.41
3	C	ހ. ބަންދु	762,338.50
4	D	ހd. ބަންދु	401,859.85
5	E	ހe. ބަންދु	621,346.73
6	F	ހf. ބަންދु	805,278.88
7	G	ހg. ބަންދु	410,721.41
8	H	ހh. ބަންދु	335,544.71
9	U	ހi. ބަންދु	326,670.16
10	I	ހj. ބަންދु	219,932.20
11	J	ހk. ބަންދु	14,551.00
12	K	ހl. ބަންދु	264,501.60
13	L	ހm. ބަންދु	57,039.20
14	M	ހn. ބަންދु	496,752.03
15	N	ހo. ބަންދु	128,997.95
16	O	ހp. ބަންދु	397,296.86
17	P	ހq. ބަންދु	2,750,878.63
18	Q	ހr. ބަންދु	708,605.90
19	R	ހs. ބަންދु	557,162.20
20	S	ހt. ބަންދु	1,066,749.07
21	T	ބާކީ	3,073,143.38
22		ވަންދे ބިންވެރިންނަށް ކުރާ ހަވާލާ	87,163.04
23		ވަންދےން ބިރުވެރިކަން ދިވެހިބަންދުން ކުރާ ހަވާލާ	18,000.00
		ޖުމްލަ	**14,921,603.94**

ދިރާސާ ވަންދےން ލިބިން ވަކިން ދައްކާފައި ކުރާ ހަވާލާ ބަދަން

(04 ފެব්රُوَرِي 2013 ڭ ھِسَابَوَرْ)

ލިބުން	21,452,624.53
ހަވާلە	14,921,603.94
ބާqی (ބިންވަންދےން ކަން ،ބިއިވަންދےވ ހަވާلە ،ؤ)	**6,531,020.59**
ބިންގެ ؤ ،ؤ ،ؤ ،ؤ ،ؤ ،ؤ ،ؤ ،ؤ	6,492,924.26
ؤ ،ؤ ،ؤ ،ؤ ،ؤ ،ؤ ،ؤ ،ؤ	**38,096.33**

ދިވެހިބިން

ދިވެހިބަންގަންބުން ތެރެއިން ބަންދުކުރެވިފައިވާ ބަންދުތަކުގެ ބިલުތަކުން ދައްކަންވާ ބިલުތަކުގެ ތަफْصِيل

ފެब्रުވަރީ

ނަންބަr	ދިވެހިބިން ކަން	ތެރެއިން ދައްކަންވާ	ބިલ ފުރުވުން ކަމަށްވާ ތاریخ	ބިલ ދައްކަންވާ ތاریخ	
				ނަمبަr	ތاریخ
1	ކަނޑިވިލާދޫ	ކާބަން ڊަން ؛ ؛ ؛

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ﷺ: ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ (ﷺ) ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

ތިބާގެ ބަންދެއް ކިބާ؟

ސުވާލު: ބަންދުގެ ބަންދެއް الله ތެ. ތިން ބުރިމަތީ ހިއިދުން ބަންދުތައް ބަންދުވާ، ބަންދުން ކަންކަން ކުރެވިގެން ތިބި ބަންދުގެ ހިތުން ކަންކަން ކަންކަން ކުރެވިދާނެ، ތިބި ހިއިދުން ބަދަން ؛ ﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ الفاتحة: ٢ ، ތ. ؛ "ބަންދުން ތިބިއިން ؛ ،ﷺ ؛ ،ﷺ ؛ ،ﷺ

ތެރެއިން ބަހުން ؛ ތަރިއۯ ؛ ؛ ؛

ﷺ ތަން ކުރިން ،،،

ؤ ،ؤ ،ؤ ،ؤ ،ؤ

ؤ ،ؤ ،ؤ ،ؤ ،

الله ،ހަނދެއްކުރުން!

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿

﴿سورة البقرة152﴾

ؤ، ތިންބަންތަކުން ތިބަންބަސްކުރާ ،ހަނދެއްކުރުން! ،ބުރުން ތިބަންބަސްކުރާ ،ތިންބަންތަކުން ،ހަނދެއްކުރުން ،ހިންދާ ،ތިބަންބަސްކުރާ ،ތިންބަންތަކުން شكر ،ހަނދެއްކުރުން! ،ހަން ،ތިބަންބަސްކުރާ ،ތިންބަންތަކުން كافر ،ކުफ्ރ!

ހިންދަވަން ،ހަން ،ބުރުން ،ބަންބަސ ،ؤ،ؤ،ؤ،ؤ

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ق̊ربً̊ه̊ر̊ پ̊ د̊ه̊د̊ح̊ش̊ک̊ ر̊م̊ح̊م̊ک̊ه̊و̊.
ه̊ذً̊̊ه̊ر̊ ه̊ح̊د̊ک̊ ش̊ک̊ه̊و̊.

ر̊ه̊و̊ر̊ه̊ه̊ ق̊ر̊د̊و̊د̊ش̊ ب̊هً̊̊ ف̊ر̊ب̊ک̊

(أَنَّا لِلهِ وَأَنَّا أَلَيْهِ رَاجِعُوْنَ اللَّهُمَّ اجُرْنِي فِي مُصِيْبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا)

ت̊رً̊̊ر̊ه̊: ه̊ر̊و̊ذ̊ش̊ د̊ح̊ب̊ت̊و̊ذ̊ش̊و̊پ̊ تً̊̊ه̊ه̊ر̊ذ̊و̊. ه̊ر̊پ̊ ه̊ر̊و̊ذ̊ش̊ ه̊ش̊ه̊ب̊ق̊ر̊ب̊و̊ث̊ ه̊ب̊رً̊̊ش̊ذ̊ ب̊ر̊ش̊ه̊ر̊و̊ذ̊و̊. ه̊ه̊ح̊رً̊̊ر̊و̊ش̊و̊ ت̊ر̊ث̊ب̊رً̊̊ب̊!
د̊ه̊رً̊̊ه̊ش̊ ب̊ب̊ر̊ح̊و̊ق̊ز̊ه̊وً̊̊ ح̊ب̊ثً̊̊ه̊ش̊ د̊ه̊رً̊̊ه̊ش̊ ق̊ر̊ذ̊ر̊ق̊ه̊وً̊̊ش̊ق̊و̊! ه̊ر̊پ̊ د̊ث̊ ه̊ق̊ر̊ح̊ذ̊ه̊ د̊ه̊ش̊و̊ک̊ ر̊ه̊ب̊ر̊ه̊ه̊ د̊ش̊و̊ک̊ ب̊ه̊ش̊ه̊وً̊̊ش̊ق̊و̊!

ه̊ش̊ق̊ر̊ذ̊ح̊ه̊ث̊ر̊ز̊ه̊وً̊̊ د̊رً̊̊ ب̊هً̊̊ ف̊ر̊ب̊ک̊

(اللَّهُمَّ لاَسَهْلَ أَلاَّمَا جَعَلْتَهُ سَهْلاَ وَأَنْتَ تَجْعَلُ الْحَزْنَ أَذَا شِئْتَ سَهْلاً)

ت̊رً̊̊ر̊ه̊: هً̊̊ ه̊حً̊̊ر̊و̊ش̊و̊ ت̊ر̊ث̊ب̊رً̊̊ش̊ ز̊ث̊ب̊ر̊ب̊ث̊ق̊ه̊و̊ ب̊ر̊ذ̊ه̊ذ̊ش̊و̊ ز̊ث̊ب̊ر̊ب̊ه̊ه̊ ش̊ر̊و̊ه̊و̊. ه̊ه̊ت̊ر̊ث̊ب̊رً̊̊ش̊
ه̊ق̊ر̊وً̊̊ذ̊ث̊ش̊ز̊ه̊ر̊ د̊ه̊ش̊ق̊ر̊ذ̊ب̊ر̊ه̊ ح̊ه̊ه̊ز̊ث̊ب̊ر̊ه̊ ب̊ر̊د̊ب̊ر̊ ه̊ق̊ر̊ح̊ب̊ث̊ق̊ه̊و̊ر̊د̊ه̊و̊.

ت̊ذ̊ه̊ر̊ث̊ه̊وً̊̊ش̊ر̊ عً̊̊شً̊̊ر̊ه̊و̊بً̊̊ر̊ر̊ش̊ق̊ ب̊هً̊̊ ف̊ر̊ب̊ک̊

(السَّلاَمُ عَلَيْكُمْ يَا أَهْلَ القُبُوْرِ يَغْفِرُ اللهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالأَثَرِ)

ت̊رً̊̊ر̊ه̊: هً̊̊ ب̊ر̊ش̊و̊ذ̊ک̊ ه̊ر̊ذ̊ح̊و̊ب̊ر̊ش̊ش̊و̊! و̊ه̊ذ̊ش̊ر̊ش̊ ثً̊̊ر̊د̊و̊ه̊و̊ب̊ر̊ب̊ش̊ ر̊ه̊ه̊و̊. تً̊̊ه̊ه̊ ه̊ر̊ر̊ب̊ذ̊شً̊̊ه̊ و̊ه̊ذ̊ش̊ک̊ ز̊ز̊ ز̊ه̊ث̊وً̊̊ش̊ق̊و̊!
و̊هً̊̊ه̊ ه̊ر̊ر̊ب̊ذ̊ش̊ک̊ ب̊ب̊ر̊ق̊ه̊ر̊ذ̊ر̊ش̊ش̊و̊. ه̊ر̊پ̊ ه̊ر̊ر̊ب̊ذ̊ش̊پ̊ ز̊ر̊ر̊و̊ش̊ ه̊شً̊̊شً̊̊ذ̊ر̊ش̊پ̊ د̊ه̊ذ̊و̊.

ؤيۇشالېم - ئەڭ قەدىمىي شەھەر

يازغۇچى: مەھمۇتجان ھەزرەت دۆلەت

چۈنكى 1095 ۋىلا ھازىر ياۋروپا ۋەلىيلىرى ئۆزگەرتىش شۇنداق
دۆستىدىكىگە قىلىنۇپ بېچىم ئىسىدىكى ئۇنىۋېرسىتېت مەركىزىنىڭ ھەقىقەت
ھېسىياتىغا تايانغان بېچىم ۋەسىۋاسچى ھېسىياتنى قوزغىتىشقا قىزىقىدىغان
دەۋرىدىكى مەركىز ھاۋارايىنىڭ ھازىر ھەسەلدىكى ئۆزلىرى، ئۇيغۇرلىرى يېرىقى،
چۈنكى ئىنىدىكى ئىستىرىلىپ ۋىر يەھۇدىلار ھېرىدىسىغا مۇنۇق.

بېچىم ئىسىدىكىلەرنى ئۇنىۋېرسىتېت مەركىزىنى يۈكۈپ ۋىر
ئەسىدىغان مۇقىملىق. يىنە ئۆلچەملىك ھاۋارايى ھەققىدىن ئىستىرىلىپ
دېگىدەك ھالدا ئىنچىكە قىلىنغان ۋىلايەتنى ھەققىدە ئەسكەرتىشلەر
ھەممە ھۆكۈمەتلەر. ئىچىدىكى ئەۋرىم جۈشۈرگە ۋۇلۇق ئەسكەرلەر ھېلىدا.
چۈنكى ھازىر ئىستىرىلىپ ھەققىدىن قىلىنۇپ يېغىپ ئەۋەتىلىش ھەقىقەت
ئەۋەتىش ھېچچۇنى ئەسكەرلەر ھەققىدە ئەسكەرلەر ھۆكۈمەت ھازىر يېرىسىغا
ھەققىدە ھازىرقى ئۇنىۋېرسىتېت ھازىر ئىستىرىلىپ ھەققىدە ئەسكەرلەر
ھەققىدە ئەسكەرلەر ھەققىدە ئەسكەرلەر ھۆكۈمەت ھازىر ئىستىرىلىپ
چۈنكى ھازىر ئىستىرىلىپ ھەققىدە ئەسكەرلەر ھۆكۈمەت ھازىر ئىستىرىلىپ
ھەققىدە

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ފެبروری ހަރުކަން

2013 ވަނަ

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ކުރިން ؛ ؛ ؛

سُورَةُ 39 ذُمَر: وَرَدَ: غَرَضُهُ تَرْشِيدُ وَرَدَ قَدْرِ مِسْ بِتَرْشِيدُ وَرَدَ

قَرِيبُوذُ بِيَعْبُودُسْ وِمْحَرِ هَمَسُوعَرَسْ سَرَعَرْ رِسْوَحْرِوَرِ هَصَصْنَوْدُ. هَ الله هُوَ. حِمَرَ هُوَرَ چِسَهْبَحْرَمِ سْرَحَمْوَسِرْدُ. قَرْسْ هَسَهْبَوْسْ هَسِعْبِر صَمْصْمِحَرْسْ مَرْضَمْرَوَمْدُ.

قَرْسْ هَصَّ سَعَدِرَ مَرَسِعَرَالله هَسْرَ بِعَوْبَعْدُوهُ. قَرْسْوَرَ مِحَرْسْبَحْرَوْسَرْ دَوْسَرَسِعْدُ هُوَسْرَ هَوْرَبَ بِهَرِقْبَدُوحَرْسْ سِوَبَعْرَوْدُ. وَرَ مِحَرْسْبَحْرَوْسَرْ(هَبْبَهْدُوَ بَعَبَوْمُوبَدُ) حَرْسْعَرْ وُسْرَحَرْسْ قِرَوَرَدُ. قَرْسْ وَرَ دَوْمْ سَعِدُوَ بَرِقْبَعْدُوهُ.

قَرْسْ هَسْهْبَوْسْ هَبَحَرْسَوْ بَحِرَحِمْسْ صَمَرَ هَسْرَسْ بَدْمَعْدُ دَمِدَمِ مَوَحَرْسْ بَحَّ يِسْبَحْرُمَّ هَرِ وَمْبَسْبَحْرُمَّ صَسَرَحْسْ صَمَرَ قِرَمَدُ. هَمَسْرَسْبَدْمَعْ صَسْهَدُ. حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ مِحَرْسْوَسْهَرَسْ الله وُقْدَمَدُ. هَرِ مِحَرْسْوَسْ سَمَدْوَسِرْبَحْرَمَّ هَسْرَ سَمْحَرْسِرْ هَمِدُهُ.

قَرْسْوَرَ هَبَدْمَعْدُ دَسْرَ صَمْصْنَدُ. هَ اللهُدُ. حِمَرَدُ وِعِرَسْرَقَرِيوُذُ هَمَسْرَسْبَدْمَعْوَرَ چِسَهْبَحْرَمِ سْرَحَمْوَسِرْدُ. قَرْسْ حِبْبَهْدُمَعْ بِعَوْبَعْدُوهُ وِمْحَرِ هَمَسْرَسْبَدْمَعْوَسْ صَوَّوْدَسْوَرَ صَمْصْنَدُ. هَ اللهُدُ. هَسَّ وَقَرِمْسْ حِمَرَ حَمْوَسِرْدُ.

قَرْسْ حِبَرِسَّصَمْسْ دَسْرَمَمِ قَرِيوُذُ قَرْدَرْ وَرَدَ قَرَمْبَسْ وُسِرْمَعْدُ. وَرَ بْبَهْدُمَعْ دَسْرَ صَمْصْنَدُ. سَرِصَوْمِحِرَبَ هَمْبَوْسْ هَسِعْدُ. هَ اللهُدُ. هَرَسْرَسْ وُسِرْمَعْدُ. وَرَ بْبَهْدُمَعْ دَسْرَ صَمْصْنَدُ. هَ اللهُدُ. هَرَسْرَسْ هَوْرَقَرِيوُذُ هَرِ وَمْبَسْبَحْرُمَّ هَسْرَ سَمْحَرْسِرْ هَمِدُهُ.

قَرْسْوَرَ هَبَدْمَعْدُ دَسْرَ صَمْصْنَدُ. هَ اللهُدُ. حِمَرَدُ وِعِرَسْرَقَرِيوُذُ هَمَسْرَسْبَدْمَعْوَرَ چِسَهْبَحْرَمِ سْرَحَمْوَسِرْدُ. قَرْسْ حِبْبَهْدُمَعْ بِعَوْبَعْدُوهُ وِمْحَرِ هَمَسْرَسْبَدْمَعْوَسْ صَوَّوْدَسْوَرَ صَمْصْنَدُ. هَ اللهُدُ. هَسَّ وَقَرِمْسْ حِمَرَ حَمْوَسِرْدُ.

قَرْسْ حِبَرِسَّصَمْسْ دَسْرَمَمِ قَرِيوُذُ قَرْدَرْ وَرَدَ قَرَمْبَسْ وُسِرْمَعْدُ. وَرَ بْبَهْدُمَعْ دَسْرَ صَمْصْنَدُ. سَرِصَوْمِحِرَبَ هَمْبَوْسْ هَسِعْدُ. هَ اللهُدُ. هَرَسْرَسْ وُسِرْمَعْدُ. وَرَ بْبَهْدُمَعْ دَسْرَ صَمْصْنَدُ. هَ اللهُدُ. هَرَسْرَسْ هَوْرَقَرِيوُذُ هَرِ وَمْبَسْبَحْرُمَّ هَسْرَ سَمْحَرْسِرْ هَمِدُهُ.

هَرِ هَقَرِيوُذُ دَسْرَ صَمْصْنَدُ. هَوَقَرِمْسْ صَمْسِ بِهَوْبَعْدُسْبَهْدُ؟

قَرِيوُذُ يَوَّصَ قِرْسْوَ. وَرَ هَمَسُوعَرَبِ هَرِسَوَّعِر يَهْصَّعْبَوْدُ. هَبَحَدُ سَصَصْسْ هَرَسْرَسْ صَمْصْنَدُ. هَّالله هُوَ. هَوَقَرَ چِسَهْبَحْرَمِ هَرَسْرَسْ سْرَحَمْوَسِرْدُ. رَدَبَسْرَوَسْرَسْ هَصَهْرِحِرْسْ هَمَسْرَسْبَدْمَعْ يِسْبَحْرُمَّ هَصَصْنَدُ. سَرَدَوْسْ هَسَّ يِسْبَحْرُمَّ هَرِ. هَرِ وَمْبَسْبَحْرُمَّ سَرَدَوْسْ هَسَّ وَمْبَسْبَوْسْ سْرَحَمْوَدُ. هَبَحَدُ سَصَصْسْ هَرَسْرَسْ صَمْصْنَدُ. هَ اللهُدُ. حِمَرَدُ هَوَقَرَ چِسَهْبَحْرَمِ حَمْوَسِرْدُ.

سِرْحِبِ

سُورَةُ 20 ذُمَر: الله ذُ نعمة مَرْهَ هَرَدَرْ سْرَحَمْوَسِرْدُ يِسَهْدُ.

سورة التين 6-4 دَمِ الله وَبِرِبْعَمْوِهُدُ.

لَقَدْ خَلَقْنَا الْأِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ "رَدَبَسْرَوَسْرَسْ مِحَرْسْبَرَسُوسْبَوَّسْرَ هَسْرَ بِرِوَمِ سِجْعَرَدَمِ هِسْسَّسَّ سَهْدَرِوِحْدُ. قَرْسْ مِحَرْسْ بَرَسُوسْبَوَّسْرَ، هَهِسْسَّسَّ سَرَبَرَمَرَ هَبِدُ هَسْرَ هَبِهَرْسْ بَرَهْدَرْبَعْهُوِحْدُ. هِحَّسْرَ، سَّحِبْ هَرَحْرَمَهْ بَرْدَحِرْسْ دَسْرَوِهُدُ. وَرَ، هَهَرْبَسْرَسْ بَسِعْدُسْ سْرَمَّسْ قَرَبَرَسَهْدُ."

قِرْسْرَوَّ سَرَبِسَهْ وِحَسِمِ صَهَرِبِ سُوَبَرَدُ وَسْرَدُ سَرَبِسَهْ وِحِسَهْمُ صَهَهْبَرَّ دَوَرَدُ سُوَهْبَهْسْرَمُ. قَرْسِهَهَرِبِ هَرَحَدْ بَرْدَدُ يَحْرَهْمُوُ. هَّزِبَرَمَرْسْرَمَبَهِ هَرَحَدْبَرْدَدُ يَحْرَهْمُوُ. سورة القصص 84-83 دَمِ بِيِبَرِمِ وَسْرَمَ الله وَبِرِبْعَمْوِهُدُ. " تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۚ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾ مَن جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا ۖ وَمَن جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ " حَّسَرِ: هَبِ هَّزِبَرَمَرْدُ سِمِدَحَمْدُ يَحْرَهْمُوُ. هَبَحَوَمِ مِحَرْسْ بَرَسُوسْبَوَّسْرَ حَرَهْوَّرْبِ مِحَدَمِ صَّهَّوَبَرَمْدُهْ، هَرِ وَسَّوَبَرْبَحْدُهْ وِمَرَسُ سَرَّبَ چِرْسْبَرَسْدُ. هَرِ سَصَّسِرَحْسْمَرَبِ مَوَّوْوَّبِرِسْبَرَسْدُ. سَصَّبَرَحَّمِدُسْ هَمَمْرَمْدُ چِرَّ قَرَسْبَرَسْدُ! وَرَ، هَچِرَسَرْسْ هَهَرَسْمَرْدُ سَصَّبَوَبَسْمَّ شَوَّهَ، هَّزِبَرَمَرْدُمَ سَصْمَّدُ. هَرِ سَصَّهَرِسَحَّمِدُسْ هَمَمْرَمْدُ چِرَّ قَرَسْبَرَسْدُ! وَرَ، سَصَّهَرِسَرْسْمَهْ سَبِرِ چِرْسْبَرَسْدُ هَهَرَسْ سَّرْسْ هَرْسْ هَرَحْ مَوَرَسْ دَسْرَمِ فَرَّمَّهْ سَّرْمِحَرْسْدُ.

هَزَسْبَرَسْدُ! اللهُدُ مَرَسْرَحَمْوَوْرْسْ سُوَهَرَبَدُ دَمِوَبِرِ سِمِدَحَمْ مِحِ دَمَحَرْسْ شَوَضْوَدْبِرِمْ، مَوَّوَّدُ دَمِقَرَّسْدَمِ سَبِرِهَرَّ قِرْحَرْسْ دَسَهْبَرَمْ سَبَرَّسْدُ! قِرِبَمْدَحَرْدُ دَمِقَرَّسْدَمِ سَبَرَّ سَّسْدَبَرَهْدُسْ هِسْوَّدَّقِرِسَّ زِوَّوَّ سَّرْدُ سَبَرْحَرْسْ دَقَرَرَّ دَسَهْبَرَمْبَرَّسْدُ! قِرْسْرَوَمِ سَرَبِسَهْ وِحَحَرْسْبَرَهْدُ.

سورة الرعد 35 دَمِ دَوَّهْالله وَبِرِبْعَمْوِهُ مَسْوَرَدُ دَسَّوَمِوَبِس مَوَّوَّ وَبِرِسْرَسْ وَمَرَدْ سَعَمْوَوَّمِوَّ سُوَهَرَدُ حِشَّحْ سِمِدَمِ قَمْمَوَحَدُ. هَوَّسْرَ قَرَسْرَ وُسْسَّبَعْرَمْ رِسْرَ رِسْرَّ سَعَمْدُ. هَوَّسْرَ دَّوَّوَمْ هَصَقَرَسْ قَرِحِرَعْمَدُ. هَمِدَسْرَ هَوَّسْرَ سِمَّوَسْ هَوَقَرَسْ. هَبِ مَوَّوَّبِرِهُ چِرْسْرَ سِرْحَرَبِ سَرَبَرَمَدُ.

Ishāq al-Subay`ī said: "I found them paying this charity in silver coins to the value of the food." [Musannaf Ibn Abī Shaybah (10371)]

This was the view of al-Thawrī and `Atā'. Indeed, `Atā' was known to pay his Zakāh al-Fitr in cash. All of these people were among the most distinguished Successors.

Recently, the scholar Mustafā al-Zarqā has come forth as a strong supporter of this point of view. He defends this position with the following strong arguments, among which are the following:

1. Most jurists see no problem with paying Zakāh al-Fitr in whatever foods are locally used, even though most of these foods are not mentioned in the hadīth. This is why they see it as permissible to pay it in rice or maize or whatever else is locally eaten as a dietary staple. If these foods that are not mentioned in the Sunnah are permitted, then it makes more sense to permit paying it in cash, since this is more useful to many poor people on the day of Eid. This is not really different than what the people do who pay in their local food. We determine the equivalent value of those foods in cash. They determine the equivalent of those foods in their local staples.

2. The enumeration of those foods is not a matter of pure, abstract worship that cannot be departed from. There is a clear benefit intended from them. The purpose of Zakāh al-Fitr is to help the Muslims. It helps the poor to enjoy the `Id and participate in celebrating the successful completion of the month of fasting with the rest of the Muslims. It also helps the giver in that it is a charitable act. The giving of money – which can be dearer to both the giver and recipient – realizes the purposes of Zakāh al-Fitr. It helps the poor and purifies the giver, and it does not contradict any explicit text.

This question is a detail of Islamic Law about which some of the greatest scholars disagreed since the earliest days of Islam. Among them was the caliph `Umar b. `Abd al-`Azīz who enjoined upon his subjects to pay Zakāh al-Fitr in cash.

Our purpose in mentioning the difference of opinion in this matter is to show that there is flexibility. There is no reason to be rigid and dogmatic. Islamic Law seeks to facilitate matters and to ease things for the people.

When Must It be Paid?

It becomes incumbent at the time the people break their fasts at the end Ramadan. This is why it is called the charity for breaking the fast. Its name refers to its rationale. Some jurists, including al-Shāfi`ī, Ahmad, Ishāq, and Mālik, pinpoint the time of obligation at sunset on the night before the Eid, while Abū Hanīfah says that it becomes incumbent on Eid morning right before the prayer.

Ibn `Umar relates: "It is to be paid before the people go out for prayer." [Sahīh al-Bukhārī (1053) and Sahīh Muslim (984)]

Likewise, the Prophet said: "Whoever pays it before the prayer, then it is accepted as Zakāh. Whoever pays it afterwards, it is ordinary charity." [Sunan Abī Dāwūd: 1371]

Everyone, therefore, agrees that the time after Fajr and before the Eid prayer is the correct time to pay it.

It is also permissible to pay Zakah al-Fitr a day or two before the Eid, because Ibn `Umar related: "They used to sometimes pay it a day or two before the end of fasting."

Who Is Entitled to It?

There are two opinions on this matter:

1. It can be paid to all eight categories of people who are eligible to receive Zakāh. This is the majority view. Indeed, al-Shāfi`ī goes further and argues that it should be divided up and distributed to all eight categories.

2. Only the poor and destitute are entitled to receive it. This is one of the opinions of the Hanbalī school of law, and it is the opinion adopted by Ibn Taymiyah and Ibn al-Qayyim.

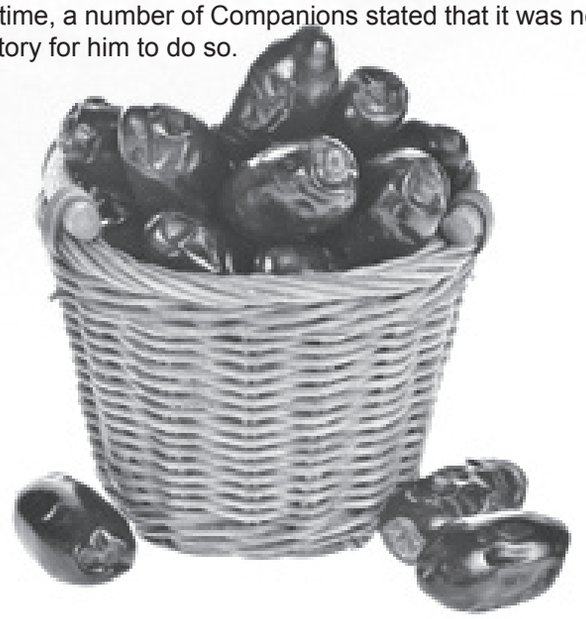
The second opinion seems to be the best, since the Prophet once described it as a Zakah paid "to provide food for the poor." [Sunan Abī Dāwūd (1609)]

Moreover, Zakāh al-Fitr is different than the general Zakāh in that it is not levied on a person's wealth, but taken equally form each and every person. It, therefore, seems more suitable for it to be restricted to the poor and needy.

Upon Whom Is It Levied?

Since it is a head tax and not a tax on wealth, the person who pays Zakāh al-Fitr must do so first for himself and then for all of his dependents. A man, for instance would pay on behalf of his dependent wife and his children. He would also have to pay it on behalf of his parents if they are dependent on him to provide for them.

Zakāh al-Fitr does not have to be paid on behalf of an unborn child. However, it is preferred to do so, especially if the pregnancy is at an advanced stage where the soul has already been breathed into the child. It is narrated that `Uthmān paid Zakāh al-Fitr on his unborn child. At the same time, a number of Companions stated that it was not obligatory for him to do so.



Zakāh al-Fitr

Sheikh Salman al-Oadah

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Zakāh al-Fitr is sometimes referred to as Sadaqah al-Fitr. In both cases, it means "the charity for breaking the fast." This is because it is paid at the end of Ramadan, when the season of fasting has come to a close. The name "Zakāh al-Fitr" may also refer to the fitrah, the natural way, as mentioned in the verse: "the nature way (fitrah) which He has made for mankind." [Sūrah al-Rūm: 30]

It is not a tax on a person's wealth. It is paid on behalf of each individual, like a head tax. Indeed, it is sometimes called zakāh al-ra's, (i.e. "the head tax") or zakāh al-badan ("the body tax").

The Wisdom behind Zakāh al-Fitr

It purifies the fasting person of the shortcomings in his or her observance of the Ramadan fast. No one's fast is perfect in every way. We all say things or do things that we should not do. We may speak ill of another person during the course of the month. We may look at something we are not supposed to.

This Zakāh helps the poor people enjoy the Eid along with everyone else. This is why it is paid on the morning of the Eid or the night before. The Eid is a time of joy, a time of celebration. It is a day for feasting and wearing new clothes. When we pay Zakāh al-Fitr at this time, it gives the poor people a sense of belonging by including them in the festive spirit of the day. They should not have to spend this day hungry. They should not feel deprived or left out.

This is why many scholars, including Ibn Taymiyah and Ibn al-Qayyim, say that Zakāh al-Fitr should only be given to the poor and destitute, and not to the other classes of people who are generally eligible to receive charity.

Finally, Zakāh al-Fitr helps to cultivate among the members of society the habit of giving. This is another reason why the obligation of paying this form of charity is connected with each and every capable individual, regardless of how much wealth that person has.

The Ruling of Zakāh al-Fitr

It is a point of unanimous consensus among Muslim legal scholars that paying Zakāh al-Fitr is a religious obligation. This has been asserted by Ibn al-Mundhir, al-Bayhaqī, and Ishāq b. Rāhawayh, among others.

The evidence for this is as follows:

1. Allah says: "He indeed shall be successful who purifies himself, glorifies the name of his Lord, and prays." [Sūrah al-A`lā: 14-15] Ibn `Umar interpreted this verse are referring to Zakāh al-Fitr.

2. Ibn `Umar relates that the Prophet obliged the payment of Zakāh al-Fitr as a sā` of dates or barley on behalf of every Muslim man and woman, free or slave. It is to be paid before the people go out for prayer." [Sahīh al-Bukhārī (1053) and Sahīh Muslim (984)]

Zakāh al-Fitr is an obligation on those who are able to pay it. This is defined as someone who has enough to eat for one day and night.

Zakāh al-fitr is paid as a quantity of food. The measure of used is the sā`. It is a measure of capacity (volume) that equals four double-handfuls of an average person's hands.

How is It to Be Paid?

Abū Sa`īd al-Khudrī relates: "We used to pay Zakāh al-Fitr as a sā` of wheat or barley, or dates, or dried cheese, or raisins." [Sahīh al-Bukhārī (1435)]

The vast majority of scholars from the time of the Companions and Successors, agree that we are not restricted to the specific food items mentioned in the hadīth. It is permissible to pay it in any staple food of the locality. This might include rice or any other staple food that is prevalent in the locality.

Scholars disagree as to whether money can be paid in lieu of food. The majority of scholars hold the view that Zakāh al-Fitr cannot be paid in cash. This view is the one adopted by the Mālikī, Shāfi`ī and Hanbalī schools of law.

The Hanafī school of law follows Abū Hanīfah's opinion that it is permissible to pay zakāh al-fitr in cash. This was the opinion of a number of eminent Successors, including the Caliph `Umar b. `Abd al-`Azīz. Al-Hasan al-Basrī said: "There is no problem with paying Zakāh al-Fitr in silver coins." [<,em>Musannaf Ibn Abī Shaybah (10368 and 10370)]

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THE PROPHET ﷺ SAID;

HE WHO RECITES

SURAH AL-KAHF

ON (FRIDAY), ALLAH WILL SHINE
A LIGHT FOR HIM BETWEEN THE TWO FRIDAYS.

-SAHIH-

prophet ﷺ said;

"Your smile for your brother is charity."

Smile, it's a Sunnah

Smile, It's a charity and it's free! But make sure
you use the miswak or brush your teeth 3x a day, ha

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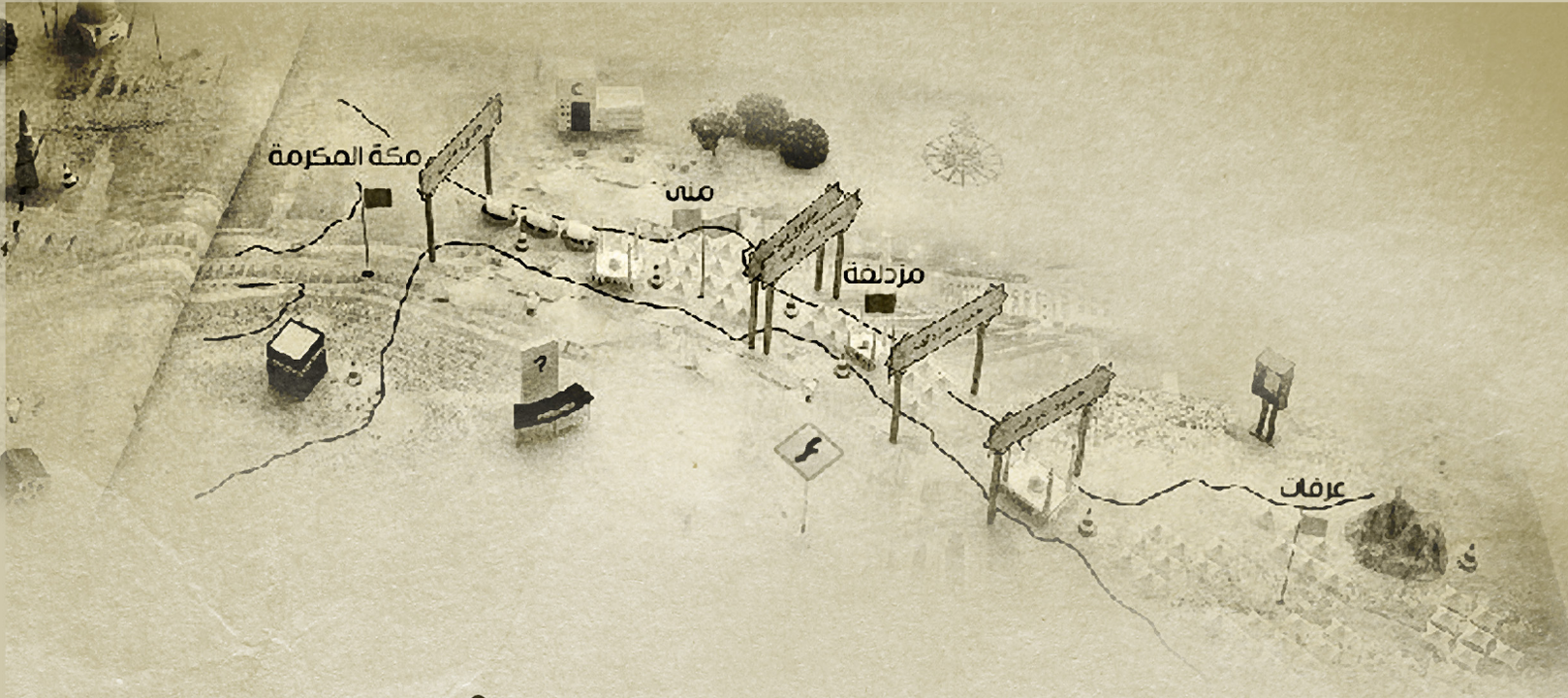
PARADISE

THE REAL HOME OF THE BELIEVERS

Race each other to forgiveness from your lord and a Paradise as wide as the Heavens & Earth, prepared for those who do their duty"

Quran 3:133



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